

* * * I'd give the half; I'd give, yes the whole, not to have him come these hundred years." The scene changed from the palace of wealth, to an attic of poverty and piety; the mother exclaimed, "Joy, joy! Children! Oh, joy, joy! Christ is coming! he will be here to-morrow." The children anxiously replied, "Oh, mother, will he take us? he will, won't he?" "Yes my little ones." She softly said to herself, "He shall gather the lambs to his arms, and carry them in his bosom." Again the scene changed to a brilliant room full of luxuries. Several fair women were standing pensively talking with each other. Their apartments were strewn with jewelry, laces, velvets, and every fanciful elegance of fashion, but they looked troubled. "This seems to me really awful" said one, with a suppressed sigh. "Yes" said another, "and it puts a stop to everything. Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke. "We shall be forever with the Lord," she said.

"I am sure I don't know what that can mean." * * * * *

"Well" said the other, "it seems so sudden when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to be with him," said the poor woman. "Oh, I have so longed for it!"

This dream carries its own moral with it, and some morning it will become awfully real to the magnate of wealth, to the man of the world, and to the woman of fashion, who perhaps are members of a church, to say nothing about such as live in deep degradation and sin. Whether we live to see the second advent of Christ or not, the judgment will find us just as we leave this world; with all our money, with all our useless jewelry, and gewgaws, with all our sins, both open, and secret, whether in thought, word, or deed. "Blessed are those servants, whom the Lord when he cometh shall find watching."

The Savior emphasizes the importance of *ceaseless* watching in Luke 12:38 thus: "And if he shall come in the second watch or in the third watch, and find them so, (watching) blessed are those servants." The Bible student is aware that by "second watch" and "third watch" is meant from nine, to three o'clock at night; the hours in which one generally sleeps; it is difficult to keep awake through that part of the night, and so it may be difficult to be constantly watching as we pass through the night of this world, but if we want to enjoy the blessing and pleasure of partici-

pating in the marriage supper of the Lamb, we must be wide awake, ever watching for it by a *consecrated, holy* life in the service of the Master, and as we cannot do any acceptable work for the Lord unless we work for the salvation of our fellowmen, consecration to God means constant, ceaseless, unselfish, untiring effort for the good of others, and nothing short of this is in any true sense watching for the Lord's coming. This is what is implied in being found watching in the second and third hour of the night. A religion that is only interested in one's self is not the religion of Jesus Christ. Christians that only go to church when it suits their own sweet will, or only go if the preacher suits them, and everybody else does just what they think they ought to do, and then when they do go, hunt the smallest change for the collection basket, are not doing much watching for the Lord's coming. Dear friends, let us not slumber and be overtaken as by a thief in the night, but let us be constantly engaged in the Master's business that he may find us thus if perchance he should come during our life time, which is altogether possible.

MUSIC IN OUR CHURCHES.—NO. 3.

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Our last article being devoted mainly to the class of music to be used in the service of the church, we will in this article give our attention to the style and manner of singing, and general management of the song service.

Music occupies a very important place in the service of the church, and to aid the work, it should be of the best, but often it is of the poorest kind, in fact it is a disgrace to the science to call it music. We are always careful to employ a minister who can give good sermons, and yet we neglect the music. If we would give as much attention to the improvement of music, as we do to securing the services of a good minister we would see an improvement in the song service, and that will encourage the pastor, and better sermons will be the result.

Whether the singing be congregational or limited to the choir, it should be more spiritual. We have too much dead music in the church. "Music, or rather singing without life is like faith that is dead; it is worth nothing. It must sparkle with life, it must spring from the heart, and be as a flowing river from the soul, to reach both saint and sinner."

It is not the loud, boisterous singing that will cheer the weary soul, and lull it to rest. It is not the sensational singing that will make lasting impressions. It is

not the mere matter of fact style that will carry conviction with it. It is the music flowing from the soul of the singer, who is endowed with power from on high, that will pour a flood of light into the dark and troubled soul; be as a spring of living water to the thirsty; bring joy to the sorrowing one; peace and rest to the weary, and hope to the sinner.

The heart of the singer must be replete with the love of God, and his soul enveloped in the Spirit from on high or his songs will never touch the hearts of his hearers, and enkindle that flame of divine love which should ever burn in the heart of every true Christian.

We do not wish to convey the idea that no one but consecrated singers should engage in the song service, for it is a part of divine worship in which every one can take part who is endowed with the talent for music. But it is only those who are consecrated to the service of God, that can sing to his honor and glory, and thereby fully perform the mission God intended for music. He placed it here for a purpose, endowed us with talents for music, therefore let us use it for his glory and he will reward us for it.

We have directed choirs among whose members were those who had not yet given their hearts to God, who were good singers, and helped greatly in rendering good music, and it would be wrong to banish them from service, for we cannot get them into relationship with God's people, and the religion of Jesus Christ in a better way than by assisting in the music of the church. We thereby secure a better attendance at church on their part, and may thereby save them from serving the evil one so long.

We once heard of a young lady who was a very fine singer; was blessed with a grand, sweet voice so much admired in a singer. She had many engagements to fill on the stage, and while singing in a certain town she was invited to participate in the song service during the course of a great religious revival. She arranged her appointments to suit her convenience to attend these services part of the time. Her singing was the centre of attraction and drew large crowds to the place of meeting. During these services she became converted, gave her heart to God, cancelled all her engagements on the stage, and gave herself entirely to the service of her Lord. She sang as she never sang before, for there was the power of God behind it. She prayed to him on high as only a true Christian can pray, and there was such a great ingathering of souls at that place, that was never heard of before, anywhere in that whole region, and it was attributed